

# The Athenian Mercury.

Friday, June 11. 1697.

**T**HE CHALLENGE sent by Madam Godfrey to St. Thomas---  
*Lately Publish'd, having given great diversion to the Ladies; We think, it may not be unacceptable to the Reader, if we insert here some Challenges that have fallen into our hands, design'd for the Second Volume of this Fighting Project.*

A Woman that is deluded, is not so blame-worthy as the Man.

*Maintain'd by a Young Lady, and is yet to be Answered by any Gentleman that pleases.*

**O** Perfidious Man! Are all thy Vows and Protestations, thy Oaths and Imprecations, come then to this? And dost thou at last blame a Woman for consenting, when, what would not one do to be rid of so much importunence? I am sure, you deserve kindnesses no more than a common beggar in the street, to whom we give Alms barely to be rid of his importunity, he cries, pray Masters pity a Man that is ready to dye, the other dies too as often as he sees a Woman, so that they are both in a Tune, and both abominable Importors. Were it not for tempting Men, the World would have been honest, as it was in the first Days of Innocence, but they delude us poor Women with fair Speeches, and Golden promises of Marriage the next Sunday, and run away perhaps the next Morning; and then, the first Letter they Write to any of their lewd Companions, our frailty is the subject of their mirth, as thinking it not enough to ruin us, but they must also make us contemptible in the Eyes of all our acquaintance, and they take as much pleasure almost in talking, how they corrupted such a silly Girl as they did in Acting it; I know you Men will say, a Woman is to be blamed for consenting, but only let them think, whether the Devil, or a Sinner is most in fault, the case is the same, betwixt a Man and a Woman, and I am sure, no Devil in Hell, no not *Belzebub* himself, has so many Insinuating ways as that false Creature Man. In vain has Nature fortified us against their attempts, since Man will break through all, no Bounds can contain his immoderate lusts, it devours wheresoever it comes, and it is almost impossible for weak Woman to resist, when Man opposes with all his mighty strength. I must confess we are somewhat to blame for believing the many Oaths they Swear, when they have a Mint at their

Tongues end to Coin them, and value them no more than a rich Heir just come up to London, does his broad peices, but both fling them away lavishly, not knowing the worth and weight of either.

The following Note was also sent by a Young Lady, that designs to engage in the second Volume of the Ladies Challenge. Sir Thomas---If you send the three Letters that maintain,  
*That Women have more imperfections then Men.*

*That Drunkenness is worse in Women then Men.*

*Against the old Fashion of Ruffs and Fardingales. Directed to---They shall be Answered by Yours, &c.*

Quest. 1. *Wherefore do the shadows of Fire and Flambeaux, or Torches, yea, even of the Sun it self shake and tremble?*

Ans. As for the shadow of Fire and Flambeaux, it is Notorious and Visible that this trembling or shaking, doth proceed from the Motion of their Luminous Bodies. For as they shake, their shadows do also shake; But for the shadows of the Sun, some do also attribute it to the movement of the Sun. Nevertheless this is not true nor probable, for the shadows of the Fire and Flambeaux do shake, because that their Light shaketh, and does spread from one side to the other in bling unequally, and as it were Halting: And therefore *Homer* called *Vulcan*, the God of Fire, *Amphigeis*, that is to say, halting on both sides. But the Sun in its motion shaketh not here and there unequally, but doth always equally pursue his Course. The true cause then is, that the shadows of the Sun do sometimes seem to tremble and shake, (for they truly do not so) that those little Bodies (which the *Grecians* call *Zysmata*, and the *Latins* *Ramenta*) are as Atoms moving incessantly in the Beams of the Sun, do make us also think by their shaking and moving, that the shadows do shake and move. This is the reason that the Philosopher gives in his Problems.

Quest. 2. *Wherefore are the shadows of the Sun more short at Mid-day, than they are in the Morning, or at Evening?*

Ans.



*Ans.* Because at Mid-day the Sun is higher, and as it were just over our Heads, by reason of which, the Elevated Bodies do not steal away so much Light from the others, (to which they are opposed, being between them and the Light of the Sun) as they do the Morning and Evening, when the Sun doth dart his Rays sideways, for then those Elevated Bodies being opposed in Length, to the Sun-Beams, they do so much the more steal away the light from the lower Bodies, whence proceeds the Production and Lengthening of the shadows.

*Quest. 3. Wherefore is it, that so small a quantity of Gun-Powder, can drive a Bullet so far, and with such strength, that it is almost a wonder?*

*Ans.* Because, that this Powder is Combustible, which being lighted and reduced into flame doth occupy much more space than when it was in the Mass, or Lump: So that for to enlarge it self, and to possess as much place as is necessary for it; It drives the Bullet before it with such force, that it casts it very far; or else doth break and tear that it meets withal in its way.

*Quest. 4. Why have some Naturally their Hair Curled?*

*Ans.* *Galen* giveth many Reasons; saying, that the Hair doth Curl from the Hot, and dry Temperament of the Person; as one may perceive that all small Bodies, long and straight, dried by the Fire, do bow and fold; Or else this may proceed (says he) from the Feebleness of the matter of the Hair; which being not able to remain straight in its length, doth bow, and bend it self backward again. Or else according to *Aristotle*, this may proceed from the double Motion of the Matter of Hairs (which is Fuliginous Exhalations); The which being something Hot and Dry; And by this means, partaking both of an Earthy and Fiery quality, the Earthy tending downwards, and the Fiery upwards: It must necessarily follow, that by this double and contrary motion the Hair be Curled; All which reasons be very probable.

*Quest. 5. Of what are Meteors Ingendred?*

*Ans.* They are Ingendred either of Exhalations Hot and Dry, or of Vapours that are Hot and Moist: Or rather indeed Hot by Accident: And they commonly are Ingendred in the middle, or lower Region of the Air. Those which are Ingendred in the Inferior Region of the Air, do appear at Sea, and on the Earth. Such as do appear at Sea, are those Subtile and Volatile Fires, which pitch on the Masts and Yards of Ships; which is called commonly by the Name of *St. Hermes*, or *St. Elmes Fire*. Those which appear on the Land, are those Fires which are sometimes seen about Church-Yards, and Sepulchres, because of the Fat, and Oily Exhalations

that are from thence drawn up by the Sun; And being Agitated by some Whirlwind, are Inflamed, and doth follow such as Ride, by the Agitation of the Air.


*Quest. 6. Wherefore doth not Must, or New and unrefined Wine, cause Drunkenness?*


*Ans.* Because, that it hath in it self much sweetness, and sweet things do dull the taste, and temper the force of Wine. And therefore some do ordain to such as are Drunk, Honey mixed with Wine as they go to sleep: Or else it is, that the weight of the Must, opens and loosens the Belly, and makes it to break Wind. Moreover there is a watery substance in the Must, the which doth Evaporate in Boiling, which is the Cause that being evaporated, the Wine doth diminish in quantity; yet nevertheless becometh much stronger.


*Quest. 7. Wherefore doth Quick-silver divide and separate it self into many parts, upon a Dry, solid, Plain and even Body?*


*Ans.* 'Tis, because of its subtilty which keeps always in motion, if the Figure of the place permit, by reason of which motion and subtilty and activity, it is called Quick, or Living.

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